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times, choice-times, association-times, etc., and the times for adding digits were measured to a total number of 18,000. A table of the mean times required for these processes is given, also a table in which the association-times are further classified. But the very grave defects of method, (those which Kraepelin enumerates touch the control of the apparatus, the making of the protocol and the presentation of the results) rob the work of scientific value. The conclusions at which the author arrives are, in general, that in the beginning of paralysis there is an increase of automatic mental activity (including association) together with weakened volition; at a later stage the automatic activity also fails by degrees and simple perception is difficult. In nearly complete remission the automatic activities return fully, the voluntary and intellectual only partially; when the disease becomes acute the automatic processes again become prominent, the volitional difficult.

These results are not so very different from those found in the same field by Madam M. K. Walicka.

On some Facts of Binocular Vision. J. VENN. *Mind*. April, 1889.
 "On some Facts of Binocular Vision." J. H. HYSLOP. *Mind*. July, 1889.

Prof. Venn finds himself unable to get some of the experimental results brought forward by Dr. Hyslop in a previous paper, (reviewed, *AMER. JOUR. PSY.* II, 159.) In his reply the latter shows these differences to be more apparent than real and by no means important to the central idea of his paper, which was a criticism of Wundt's innervation theory. The discussion demonstrates as Dr. Hyslop notices, the great complexity of such experiments and the large part which personal variations in skill may have in the results.

L'agrandissement des astres à l'horizon. G. LECHALAS. *Revue Philosophique*, Juillet, 1888.

Une association inséparable: l'agrandissement des astres à l'horizon. M. BLONDEL. *Ibid.*, Nov., 1888.

Continuation of the discussion, *Ibid.*, Déc., 1888 and Fév., 1889.

Why does the moon look large at the horizon? The current explanation is that it then seems large because it seems far away, and seems far away because many things intervene. The object of Lechalas's paper is to review this theory in the light of certain experiments of Stroobant's (*Bul. de l'Acad. de Belg.* VIII (1884), 719; X (1885), 315). The most important of these were three. (1) He projected an after-image (of the sun in this case) upon a wall at such a distance that the after-image seemed of the same size as the sun, and found that distance to be always about 48 m. Plateau, who seems to have originated the experiment, found 51 m. with the moon. This shows, Stroobant contends, that these bodies always appear at the same apparent distance, and is therefore a definite disproof of the distance theory. Lechalas objects that the moon really seems much further than 50 m., and Blondel shows in his paper that while the experiment shows the constancy of the retinal image, it does not show the constancy of the apparent distance, appearances being for the mind and not the eye. (2) The second experiment, the force of which Lechalas admits without abatement and to which he assigns a physiological explanation, was as follows: The experimenter produced near the ceiling of a perfectly dark room two

electric sparks 20 cm. distant from each other, and in a horizontal direction at an equal distance from the eyes two other sparks whose separation could be varied. He found that when both seemed equal this separation was only about four-fifths that of the pair on the ceiling, and that the illusion persisted when the observation was made lying down. This, however, would account for only about half the difference of the apparent size of the moon at the horizon and zenith, and Stroobant found that when the rising moon was observed at the zenith by a mirror set at 45° it yet appeared larger than when actually there, a difference which he attributed to the faintness of the light at the horizon, verging thus toward Berkeley's view. (3). His third experiment was upon this point; the light of a lantern thrown into the eyes of the observer reduced the apparent size of the moon, and certain laboratory experiments seemed confirmatory; with the latter, however, Lechalas is dissatisfied. On the whole he believes the current explanation valid in part, but needing the addition found in Stroobant's second experiment.

Blondel's explanation goes deeper and makes the whole thing, including Stroobant's second experiment, psychic. The eyes see the moon always of about the same size; the illusion enters when the imagination introduces the element of distance. And this is no such simple thing as the common theory makes it; it may be present when there are no intervening points, as when the moon rises over a wall. One element in it is the shape we give to the sky (a low arch) by reason of the great preponderance of experience in horizontal extension as compared with that in vertical. With this co-operates the seeming accessibility of the moon when red and low and apparently in our atmosphere, "for then the tactile image supplants the visual image." Granted the apparent difference of distance, the false perception results from a piece of sensory logic: Of two objects which have the same visual angle, the further is the larger; the moon is further at the horizon than at the zenith; therefore, she is larger at the horizon. It is this aspect of the phenomenon that interests Blondel chiefly, and he goes on to show that the elements of these perceptions-by-inference are dependent on circumstances, (a red moon at the horizon seems large, but one reddened in eclipse seems small); "alone, each detail explains nothing; there must be grouping and generalization, in order that a perception result from it, as the conclusion results from premises of which one at least is universal;" there is an unconscious syllogism. A syllogism is then nothing artificial, but the natural process of unconscious as well as conscious thought. This illusion is one of the best examples perhaps of a universal and inseparable association, one which is no longer a process but has become a single act.

Ueber die scheinbare Grösse Gegenstände und ihre Beziehung zur Grösse der Netzhautbilder. GÖTZ MARTIUS. Philos. Studien, Bd. V, H. 4, S. 601.

In general, objects having large visual angles appear large and those having small visual angles appear small. But this general principle is materially limited in its application in the case of objects at different distances by the experience of the subject; the apparent size of objects does not decrease nearly as rapidly as their visual angles do. The experiments of Dr. Martius were to determine the accuracy of this sensory judgment or perception by inference. He hung up verti-